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which the strangers are believed to bring with them. The whole place, according to the idea of the Indians, has become infected as it were by the new-comers. Besides, the Indians understand that one party of white men is soon followed by another.

It is natural that the Chaco Indians should not care to bestow great labour on dwellings which in all probability will house them only for a short time, or in general, to arrange their life more comfortably in a place which they will probably soon be obliged to desert for ever. Apart from this, the Chaco Indian, who is perfectly suited to his environment, constructs his houses precisely in the way he thinks is most practical and of the material which is most easily obtainable. In the interior parts of the Chaco there are no large trees affording material for the construction of more substantial and durable houses. On the other hand, the scraggy trees and bushes in which the Chaco forests abound and the grassy plains provide building material in abundance, always within reach and excellent for the needs of the Indians. The beehive shaped huts of the primitive Chaco tribes therefore do not, as a certain ethnological school asserts, represent a type of human dwelling essentially characteristic of tribes at the lowest stages of cultural development, but must be wholly explained by the natural conditions. Like the Fuegians, who in their general culture are closely related to the Chaco tribes, the latter are not, on the whole, any lower in the scale of human development than most other tribes in tropical or sub-tropical South America, although nature may allow these to construct habitations of a higher type.

The same reasoning evidently accounts for the fact that the Pilcomayo tribes, although they are dependent on the river and to a great extent subsist by fishing, do not use canoes or craft of any kind. Whereas dug-outs of the kind customary among the South American Indians are commonly used by the Lenguas and other tribes of the river Paraguay, the Choroti, Mataco, Tobas, and Ashluslay have not even thought of constructing such vessels, obviously because the large timber trees from which canoes could be dug out are not obtainable in their country.

I have mentioned that agriculture is only practised by the Chaco tribes on a very limited scale, which of course is due to the dryness of the climate. Among all tribes the land is common property, and within this territory each family has a small plot of land allotted to it, or once taken possession of, which they are supposed to possess as long as they actually cultivate it. Pumpkin, *sandia* (water melon), and beans are the principal crops of the Choroti; maize and manioc are also cultivated, but the drought

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the Jibaro Indians [1]). But the way of waging wars is about the same among all South American Indians, and in particular, the customs of the Tobas, as far as I know them, substantially agree with, for instance, those of the Lenguas as described by Grubb. As far as the victory feasts are concerned, the customs of the Chaco Indians are not in any way comparable with those of the Jibaros, which stand alone for their richness in complicated rites and ceremonies.

The history of the Tobas shows that they have in former times been a real scourge to the neighbouring tribes, and the white settlers on the Pilcomayo some 30 years ago were constantly in danger of attack. In our days the Tobas have become more stationary and in the same degree more peaceful. The most warlike Toba tribe are the Pilagá in the Argentine Chaco who have waged war particularly against the Ashluslay on the other side of the Pilcomayo with a view to depriving them of the possession of that river.

The most important causes of the wars among the Chaco Indians have been vendetta and trespass upon foreign land. Whereas blood-revenge does not occur within the same tribe, it is commonly enjoined by custom as a duty in the relation of the different tribes to each other. But behind the blood-feuds there are often earlier quarrels, especially about boundaries. In an inhospitable country like Chaco, where agriculture is rendered difficult and game is comparatively scarce, the possession of a river like the Pilcomayo, extremely rich in fish, is naturally of great importance. Many feuds have been fought out between the Chaco tribes for the possession of this river. Both for the sake of the river and for the sake of the pasture necessary for the flocks, the Chaco tribes have fixed limits dividing the territory of one tribe from that of another. These limits are commonly recognized, and trespassing, when it is wilfully done, may become a cause of war. Father Lozano relates that the Tobas living in the region of Tucumán used a kind of boundary mark consisting of long forked poles, and that upon the points of these poles they used to hang the skulls of those who had attempted to enter the territory of others. [2])

Other causes of war among the Chaco tribes are the greed for acquiring the flocks and herds of another tribe and the desire to steal women. How far witchcraft, which has so often given rise to sanguinary feuds among the Indians, has played a part in the wars of the Tobas, I am not able to

[1]) See my *Blood-Revenge, War, and Victory Feasts among the Jibaro Indians of Eastern Ecuador* (Smithsonian Institution. Bureau of Ethnology. Bull. 79. 1923).

[2]) Lozano, *op. cit.* I. 99.